THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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THE ENLARGEMENT OF HOME.

IV.

WE HAVE said that radical social reconstruction is not really necessary to enable all to obtain a sufficiency of this world's goods to supply the rational demands of sense, and that, even if it were, with those who look no higher than this, Communism or any other close association is impossible. But though it may be true that even abundance may be secured without the enlargement of home, yet when obtained man is not satisfied, nor can he be satisfied. with that. He looks beyond the world of sense. His first need may be to fill his belly and protect his body, but when he has done that he can not stop and rest content. Other needs and longings stir him to action; sensual sufficiency is not enough for him. The world of spirits, the world of ideas beyond and higher than the world of sense, now begins to open to his vision. He is touched with the inspiration which prompted the question put by Christ to his auditors on the mount, "Is not the life more than meat and the body more than raiment?" He now wants to make acquaintance with that world of ideas, with the heavens and with God; the desire for knowledge, the love of truth, takes possession of him; he demands education and bends his energies in the direction of seeking it.

Now we enter a field of human interest, where, in our opinion, Communism or some similar close and unitary mode of life is essential to the highest human welfare. Without such combination of numbers and power, we may be able to get "bread alone" in ample amount; but admitting that as candidates for immortality we cannot live by that, can we obtain in full satisfying measure what is meant by the expression, "every word that proceedeth out of the mouth of God"—an expression which we may take to include all knowledge of that inner world of mind and spirit of which we speak—without that unity of heart and hand, of purse and lands, of love and life signified by these words of Christ in his prayer to the Father; "That they may be one *as we are*;" "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us?" To those who believe in God, and in education as properly a means of becoming acquainted with him and his will, this question peculiarly and forcibly addresses itself.

The principal objection to the narrow and meager home which the present form of society offers us, is founded on its lack in this respect. It is in no proper sense a school. It is not an institution for training, molding and perfecting man in respect to his higher possibilities and relations. It does not furnish incentives for education, nor instrumentalities for acquiring it. It does not stimulate improvement as a life-calling. It is on too low a plane; its scope is too narrow. Like the worm busying itself upon its cocoon, it spends its life in preparing for a decent burial in view of certain dissolution. As a unit of society, it does not possess nor seek to obtain the elements of permanency or of continuous action; it becomes extinct as such unit by the dissolution of its constituent members. A corporation in law may be perpetual, but the existing social unit cannot last beyond a generation. For the education of its children it resorts to means and appliances external to itself; it sends its jewels to the stranger to be fashioned and polished. It may, as we have said, furnish in a small way and for a brief period, a field for the gratification of love of personal freedom and pride of independence, but it does not provide educational agencies which by constant working shall produce enlargement of heart, steady improvement of character, and growth and expansion of being. And the best education that it can get abroad for its sons and daughters, is, as a general rule, exceedingly limited in its scope and duration; and is, in the main, directed to sensual ends; that is, to ends connected with the body in distinction from the spirit. A few years at school or college, and education is finished; the young man is prepared for some commercial or professional career, the young woman to make an eligible match and to shine in the drawing-room. To this is limited the scope of the educational ideal.

Now, to secure *this*, even for the many, we may admit that there is no need of Communism. But is this the highest destiny there is before us? Does our highest ideal of education embrace only the training of our sons to support comfortably or even luxuriously these little homes, and our daughters to preside faithfully and gracefully in them, and they to go out of being in the life of a generation, and so go on repeating the process from sire to son and from age to age?

In our view, something broader and higher than this is becoming imperatively necessary for the growing wants of humanity. The word education means too little. It but covers the ground just traced out. Who can be satisfied with being merely educated? Who does not rather want that which comes under the more appropriate denomination of culture? Not that narrow training which shall simply nurse and foster one's egotism and self-love, as education, alas, now too often does, and so, we may believe, causes that leaning to skepticism and unbelief which so frequently manifests itself in those who graduate at our sectarian and quasi-religious schools and universities; but culture, that, as Emerson says, (quoting his thought and partly his words), will enable a student to put behind him his own individuality, and give him "a catholicity, a power to see with a free and disengaged look every object." With this culture, there will be continually a suggestion of best thoughts, and it shall show that a man has a large range of affinities that will succor him against himself, will redress his balance, revive in him a sense of sympathy and warn him against repulsion. One can have no very high ideal who does not want culture that will give facility of adaptation and of transition from one point or relation to another, even to wide contrasts and extremes, and that will kill his exaggeration and conceit, and make him continually desirous to obtain more of the high resources of philosophy, art and religion. And by religion, the highest branch of culture, is meant not only doctrine or theological learning, but also social science or love, called charity in 1 Cor. 13. "God is love, and he that dwelleth in love, dwelleth in God and God in him." 1 John 4 : 16.

This science "includes our relations to God on the one side and on the other our relations to the great family of mankind, regardless of sex; and subordinately to these primary relations, all relations of which we are capable." [See the "Home Talk," in the current volume of the AM. SOCIALIST, page 194, entitled "The Future University," for a statement of the higher ideal of culture and the means of its attainment.]

We may say with some assurance that, at last, men and women of the broad culture we have indicated will lead the world and determine what shall be the form of society. The needs of this culture, the best conditions for its attainment and dissemination, for bringing those high resources of philosophy, art and religion within the reach and command of all, will determine whether society in the future shall be based upon the unit of the monogamic, or upon that of the Communistic family and home.

Were we to trace out the causes of the defects or vices of the present system of education, not speaking of them now in detail, we should find that they are rooted in the fact that it is not and cannot be home-education; and in the further fact, that it cannot be life-education. To attain the kind and amount of culture desirable, it is manifest that both these things are requisite; it should be the business of home and of life. As things are, such culture is impossible for any but a few favored with ample fortune, with talent and abundant leisure for its pursuit. To make it possible for the many who may aspire to it, something more than an abundance of sensual good is needed, more than what would be necessary to secure against want. The production and possession of abundance must become in some way possible with a very low minimum of labor in such production. Business as distinguished from culture must take less time and attention; and leisure from toil for the benefit of culture must be possible in large measure. The most superficial survey of the fields of present human attainment must satisfy one of this fact, whether the culture sought be in the domains of philosophy, art, religion, or all of them which is certainly most desirable. Who can doubt that these possibilities for the many lie only within the range of the productiveness and the economies of Communism? Growth, improvement, are its watchwords. Education, culture, life, are to it all one. *Home* with it is a synonym for all these; its life is more than meat and shelter; it shall have within itself the facilities for all culture desirable to the many of its inmates; it shall be at once a school with a perpetual course, a church with a continuous revival.

And as has been said, these things will help us as Communists to determine how large home ought to be. For such purposes, in some form or other, a large home would seem necessary. A great amount of its force would have to be spent in teaching, and so the economies, the enthusiasms and afflatus of numbers would be requisite. Each home would need to be in itself large enough to be a university for the general culture aimed at in life. If beyond this it should be found necessary to provide means for special culture of gifted persons in any science or art, or for any profession, how easy for Communism to establish and support central educational institutions to supply such want. These would not be in all respects productive establishments, and need not be large, but would have some business and give employment sufficient for healthful exercise to students. They would have as far as possible all the appointments and influences of home for those who should occupy them for the time being, so as not in any important sense to separate education from life, and men and women so occupying them would be none the less fully prepared for their work and life in the complete and sufficiently enlarged home, whither they should bring the treasures of their acquisitions from such field of special culture for the benefit and edification of all. But this is a question for the future. First, for *culture*, we want Communism and the Home-University.

STOPPING not long since in a thriving agricultural village, we heard from an inhabitant acquainted with the local history of the place, such tales of broken homes, extinguished names and vanished families, that the dismal recital is still sounding in our ears. Surely there is crying need in this land of invention for some powerful antiseptic which shall preserve home from decay. Every body knows how to preserve blackberries, but home, the acknowledged center of all blessings, crumbles away with every short-lived generation. Just at the time when the consolations of home and the support of an unbroken family circle is most needed by its aged found-

ers, they are left desolate by their wandering children, or forced to leave their old homestead with all its cherished associations and become dependents at some strange and distant fireside. Communism will change all this, and every one who values the preservation of home and the dwelling together of kindred should labor and pray for it.

SOCIALISM IN AMERICA.

From the *Baltimore American.*

Prof. Huxley observed, in closing his address in the Academy of Music on Tuesday week, that Socialism and Communism would yet claim to be heard in America. At present the conditions for such agitations in our country are far less formidable than in Europe, though it cannot be denied that in some respects we are drifting toward a state of things that may hurry them on. The general object of the Socialists is the reorganization of society on a new basis, which will rid us of the most prominent and harassing evils now suffered by men as social beings. If men were organized into Communities, they think, with the property and labor in common, or with some guarantee that every man should receive the benefits of his own work instead of enriching capitalists thereby, it would conduce to the wiping out of poverty and of the vast inequalities which now prevail among men. All men it is claimed, can produce enough in a few hours to support themselves well if they are not robbed of it by the methods of business or the discriminations of society. The rich are now too rich, it is claimed, and the poor too poor ; and the former, by the start which they have, can too easily keep above the latter and appropriate their earnings to their own advantage, while the latter without protection against nature or men, must languish in want and misery. They want mankind, therefore, to be more equalized, and they have projected various systems to effect this by legislation—systems which go to the very foundations of society as it is now constituted. Most of these systems are of French origin, like almost every thing else ideal, and in France the Socialistic schools are almost as numerous as religious denominations in the United States, and to a great extent take their place. Some, however, have sprung up in England, as that of Sir Thomas More, set forth in his Utopia, and notably that of Robert Owen, from which the more recent systems have mostly taken their origin. Several are of American origin, as the Oneidians, Shakers, Mormons. In general, however, they are of French origin, and as found in this country, are importations. The principal of these systems are those of St. Simon, Louis Blanc, Proudhon, Pierre Leroux, Blanqui, Fourier and Cabet. Of the first five we have no examples in America, and we shall therefore pass them with only a word of explanation. The system of St. Simon is a sort of religious organization or coöperative society for business, which proposes to reward its members both according to their industry and their moral conduct. Their formula is ; "Give to each according to his capacity, and judge of each one's capacity according to his work." The system of Proudhon would have the ownership of every thing vested in the whole, in which every one is equal, and yet would, unlike most of the systems of Communism, preserve liberality withal. It would have no property because it is theft ("La propriete c'est le vol,") ; no proportionality in the relations or grades of citizens, because it is inequality ; no sovereign, because it is tyranny. On the contrary, it would have possession, equality and liberty, which three words constitute its formula (for every socialistic school has a formula). The system of Pierre Leroux would divide citizens into learned men, artists and workingmen. After the psychological divisions made by its author into knowledge, sentiment and sensation, a division which suggests that of Plato into philosophers, warriors and workingmen, or of the Egyptian castes into priests, warriors and laborers, or of the Indian castes into Brahmins (priests and learned artists), Kchatryas, (warriors and artists), and Soudras (workingmen). The system of Louis Blanc would crush out competition by having the State undertake all manner of business and employ all the people thereby. The system of Blanqui is one which partakes largely of these last features, with those of the Icarian Community, to be mentioned hereafter. But none of them, we say, has ever sought a realization in this country.

About the only efforts to realize the principles of Communism in America have been those of M. Cabet and the Icarians in Illinois and Iowa ; of the Fourierites in New Jersey (both French schools, as above stated) ; of the Ebenezers in Iowa (a German school) ; of the Oneidians in New York, and of the Shakers and Mormons in various parts of the country. The Icarians, led by M. Cabet, came to this country in 1849, about 1,500 in number. They landed at New Orleans, and after hunting awhile through Texas and elsewhere for a place to settle, during which many became discouraged and left them, they bought out the Mormons at Nauvoo, Illinois, where they set their Community in operation. They expected soon to be followed by 40,000 more. In a little while, however, dissensions arose among them and they were soon divided. About half their number, including Mr. Cabet, retired to private life, while the remainder emigrated to Adams county, Iowa, near Council Bluffs, where they founded the village of Icaria and started out anew. Here dissensions and withdrawals, however, soon thinned their ranks, the withdrawing members generally instituting suits for part of their property. In 1867 they were reduced to thirty-five members, since which time they have increased to about sixty, their present number. As far as we can learn, however, only one American with his wife ever applied for admission among them, and he remained only a few months, when he went off and established a separate Community in Missouri, which was of short duration. These Communists, agreeably to the principles of M. Cabet, their founder (which are set forth in his work called "Voyage en Icarie"), have all their property in common. No one possesses any thing, but has an equal right to the whole. There is a common treasurer, who makes all the purchases and pays all the bills from a common purse. They are principally engaged in agriculture, though they carry on several branches of industry. They have a mill and carpenter shop, and make their own clothing, shoes, and in fact, nearly every thing they use. All the members are equal in every respect, and the officers are elected by universal suffrage. They have a President, Secretary, Director of Industry and Director of Agriculture. One cook cooks for all, one baker bakes for all, and in many respects one man, by a proper division of labor, thus provides for sixty as easily as he would under other circumstances for ten persons, while women and children do many things that in private life are done by men. They all eat at the same table, and in every respect have the same privileges. They preserve the family relation intact and practice the severest chastity. Like nearly all other Communists, they are unbelievers in religion and practice no rites whatever, but emphasize simply practical morality. Each one is expected to do all he can for the common good, and to get all he needs for his own use, their formula being, "From each according to his ability, and to each according to his wants."

The Fourierites or Phalansterians established a Community some years ago in New Jersey, where they sought to put in operation the principles of their leader, M. Fourier. This system recognizes the principle that the laborer should receive the advantages of his labor ; but that at the same time, he should receive also the advantages of his capital ; also that inducements should be offered to diligence as against idleness. They established accordingly three orders ; one of the wealthy, one of the learned and one of the laboring classes, which, with their inequality of privileges, offered an inducement to pass from the lower to the higher. Their property was all invested in common, and an account was kept of each one's earnings and expenses in such a way that whatever of the earnings exceeded the expenses was added to his capital. If any one wished to consume all the advantages of his labor in amusement or idleness he could do so ; but in that event he could never pass to a higher class, or, if in a high class, could not keep in it. They claimed for their system that it proceeded on the principle of justice and liberty, giving to all according to their merits, and allowing each to do as he pleased. Their experiment soon failed, however, because the "money bags," as they called the rich, would not "shell out" in sufficient quantities to insure its prosperity, and the poor refused to labor unless they did.

Perhaps the most successful Community in the United States is that of the Ebenezers, near Iowa City, in the State of Iowa. These are a set of German religionists who formerly resided in Western New York, near Buffalo. They are about 1,500 in number, and conduct their Community somewhat like the Icarians, though they take as their model the Community of the early Christians. They have grown quite wealthy, and have large woolen and other mills, and do considerable business with many parts of that and surrounding States. Their religious principles and their German stability of character hold them together much better than the French. There appears to be nothing peculiarly political in their principles or purposes, being therein like the Moravians, who are Communists to the extent of holding vast quantities of church property in common, out of which they support their poor and occasionally increase their private wealth by a partial distribution.

The Oneida Community of Western New York, the Mormons in Utah, and the Shakers in various parts of the country are well known. The principal feature of the Oneidas is their community of wives. Nobody is married, but all live together, every man having an equal right to every woman, and every woman to every man. Their strong religious and political convictions, they claim, keep them within the strictest bounds of moral purity and propriety, whatever that may mean in their principles. The children are raised as the children of the Community, without knowing or caring who their parents are. Their property is, of course, all in common, and they are quite wealthy, though few in number.

It will be seen thus, from the few attempts and ill success at practical Communism, that we are not likely to suffer much from this source at present. All that we have to fear is the agitation of one or the other of the abstract principles on which these Communities are founded, which, in the vagueness in which they are generally understood by poor and discontented people, sound well and promise great advantages. Nobody in our country cares to have goods or wives in common with others. Our visionary men desire at most only some form of redistribution or some effort by the Government to give work to the unemployed. We have only for our safety to educate our people universally, so as to keep them more nearly equal in the great contest for wealth and happiness ; to inspire a strong moral sense that will discover to each his exact rights and dispose the strong to take less advantage of the weak, and to govern the country in a spirit of liberty and equality which will not allow special advantages to any class.

SPIRITUALISM IN ENGLAND.

The steady increase in the tide of European visitors to this country attests the growth of the American nation in dignity and importance. American manners and literature are no longer ridiculed in Europe. This growth of our manhood in the eyes of Europe has been very marked since the war ; but there still lingers a sensitiveness to European criticism among the cultivated classes in this country which makes us, in some respects, more European than the inhabitants of the Old World. This is well illustrated by the difference of treatment which Spiritualism receives in this country and in England. There, what was first looked upon as the most ridiculous of American vagaries, has now reached a position of consideration from fashionable people and a large class of practical, scientific workers, which is quite different from its condition in this country. Americans, especially newspaper Americans, are almost universally afraid of the slightest connection with Spiritualism, and no-where, perhaps, is the subject more thoroughly tabooed than in its birthplace. The consequence of this state of things is, that while public opinion in this country has not recovered perceptibly from the shock occasioned by the Katie-King exposure in Philadelphia, two years ago, the movement is making rapid progress in England, and seems to be nearer than ever before to a victory over fashionable opposition.

Since the decline of interest in materializations, brought about by the exposure of a number of frauds, a demand has arisen among Spiritualists in England, for some form of manifestations in daylight which shall be free from the complications and suspicious circumstances connected with darkness, and which shall furnish a simple and direct series of facts for the consideration of the advocates of the theories of prepossession and "unconscious cerebration." A strong desire has been awakened for such simple manifestations in the light as were formerly given through the mediumship of Mrs. Mary Marshall, the elder. This demand seems to be creating a supply. Among the most convincing manifestations of this sort, is that of direct writing in the light, on slates prepared by the investigator. Dr. Slade, who has remained comparatively unnoticed in New-York for a number of years, has recently gone to London, on his way to St. Petersburgh, to meet a circle of scientific investigators there. His powerful manifestations in the light have created quite a decided increase of interest in the phenomena of Spiritualism, and, if we can believe some indirect reports, several persons of eminence in the scientific world, including Dr. Carpenter—perhaps the foremost opponent of Spiritualism—have been induced to witness the phenomena. We have yet to learn from authentic sources the effect on them of the successful sittings with Dr. Slade, which are said to have taken place. Perhaps it is too much to hope that Dr. Carpenter will essentially modify his views ; but we know him to be a man who can abandon an untenable

position with a good grace, from his recent retraction of a geological error, and some Spiritualists are quite sanguine that he will follow up what he is said to have admitted as "inexplicable" in his sitting with Dr. Slade, and accept the substantial facts upon which Messrs. Varley, Wallace and Crookes have founded their advocacy of the claims of Spiritualism. In case Dr. Carpenter does admit the occurrence of objective facts hitherto unexplained, which deserve serious investigation, the balance of scientific weight on the part of the Spiritualists would be so greatly increased, that it would be in no way surprising if we should witness a general change of front in the scientific world as to the phenomenal basis of Spiritualism, which will give rise to a rapid advance in the philosophy which must sometime reduce these strange things to scientific order.

There has been recently incorporated in Boston an association of teachers and others interested in the introduction of the Metric weights and measures, under the name of the AMERICAN METRIC BUREAU. Art. 2 of its constitution reads as follows:—

"The object of this Bureau shall be to disseminate information concerning the Metric System; to urge its early adoption; and to bring about actual introductions wherever practicable. To this end it will secure the delivery of addresses; publish articles; circulate books, pamphlets and charts; distribute scales and measures; introduce the practical teaching of the system in schools; and in all proper ways, as far as the means at its disposal will allow, the Bureau will urge the matter upon the attention of the American people till they shall join the rest of the world in the exclusive use of the International Decimal Weights and Measures."

This Bureau already includes among its members many of our prominent educators, and its numbers are rapidly increasing. An office has been opened at 13 Tremont place, Boston, and as soon as suitable arrangements can be made, branch offices are to be opened in New-York, Philadelphia, Chicago, and other central localities, where all persons interested are invited to call or to write freely in regard to any matters pertaining to the work of the Bureau.

SPRINGFIELD INDUSTRIAL WORKS.

EDITOR OF AMERICAN SOCIALIST:—I was delighted to learn from a late letter of Mr. J. A. H. Ellis, that the Springfield Association had successfully compromised with its creditors, and is to be continued on a yet more promising basis than in its first attempt. And then a few reflections occurred to me, which are here jotted down, and are at your service, if worth publishing.

First.—One main cause of the Springfield difficulty was that so few of their members understood practically the business carried on by the Association. How much greater, then, are the chances of success of new Associations, if they establish themselves in or near large cities where there would be considerable facility of obtaining enough members all versed in the same occupation (besides those necessary for the conduct of the "Home"). The home-department was a grand success; because most women, of course, were competent to assist in its work; but the toy and flag departments required members to learn a new "trade," and that took time, care and attention, that were absolutely needed in other ways.

Second.—More capital was wanted than resident members can generally furnish; it now appearing from Mr. Ellis's letter that 750 dollars is needed with every member, to furnish home, shop and materials; and as the ladies are rightly admitted on an initiation much less than the men, probably $1,000 or more would be requisite for each male member. The only ways to overcome this difficulty without running in debt, are, either to present inducements to capitalists to become actual members, or else to have *stock* for non-resident capitalists, or other friends who would subscribe, in good will to the cause, or in expectation of becoming active members at some future time. The latter method would probably be the more acceptable to most Associations.

Third.—Mr. Ellis well suggests that "if one such home could be made thoroughly successful, it could then furnish the managers and the means to establish another; and thus they could be gradually multiplied to an unlimited extent." But why not choose an occupation which would itself be an example "on a high hill" visible to all around, of practical coöperation? namely, the boarding-house or temperance-hotel business. The business of house-keeping is one which most women sufficiently well understand; nor need men who are in earnest for reform, hesitate to coöperate actively in such enterprises, since many highly educated young men of the Eastern colleges spend their vacations waiting on guests at Saratoga and other watering-places. Yet this would be but little needed in cities; because men who had good trades could go out daily to their occupations in those cases where they were not familiar with some other one occupation, if any, which the Association might adopt for its male members.

Fourth.—The Oneida Community sank forty thousand dollars in learning to become self-sustaining. But there are few attempts at Association that can raise that amount of money, in a form possible to be lost; and fewer yet which would not be entirely given up on the occurrence of such losses. This confirms the Springfield experience, that the financial and labor problems are far more important to success, than association-experimenters are prone to think. And these and many other experiences of attempted Associations, confirm the writer in the conviction that cities are the best places for trying these experiments; just as the Oneida Community discovered that town work, namely manufactures, instead of country work or agriculture, are generally necessary to the success of Associations composed chiefly of Americans. City locations afford also another valuable occupation, namely school-teaching; because every Association ought to have its own school, and could easily admit outside pupils. Many of the lady-members of the Springfield Association are said to have been school teachers; and doubtless some of them would have succeeded much better with that as an adjunct, than by being confined exclusively to toys, flags and other manufactures entirely new to them.

Fifth.—In only one important point Mr. Ellis seems to me to be in error. He thinks the experience at Springfield justifies the belief "that it is NOT necessary that all the members of such a family should be of one religious faith, or have any religion (!) except that they should be willing to do as they wish to be done by." But what are the facts? Only two or three pairs of the Springfield Association were married and still continued resident at the unitary home. There appears to have been *no school* attached to, or as yet needed in their Association, there being no children of fit age for school. But wait till twenty or thirty children are grown up large enough for school; and there arise just the same questions that are agitating the whole country now: Who shall be the teachers? Shall they use the Bible? Shall they teach any religion? Shall the schools be simply secular? Or what? An Association containing such a number of pupils ready for school, will have passed happily over a great crisis in its affairs, when it can decide *harmoniously* who shall be the teachers, and what they shall teach.

R. J. WRIGHT.

Tacony, Philadelphia.

INFANTINE DISEASES.

The effect of illness is great, and well deserves further consideration. It appears that the constitution of youth is not so elastic as we are apt to think, but that an attack, say of scarlet fever, leaves a permanent mark, easily to be measured by the present method of comparison. This recalls an impression made strongly on my mind several years ago by the sight of a few curves drawn by a mathematical friend. He took monthly measurements of the circumference of his children's heads during the first few years of their lives, and he laid down the successive measurements on the successive lines of a piece of ruled paper, by taking the edge of the paper as a base. He then joined the free ends of the lines, and so obtained a curve of growth. These curves had, on the whole, that regularity of sweep that might have been expected, but each of them showed occasional halts, like the landing-places on a long flight of stairs. The development had been arrested by something, and was not made up for by after-growth. Now, on the same piece of paper my friend had also registered the various infantine illnesses of the children, and corresponding to each illness was one of these halts. There remained no doubt in my mind that, if these illnesses had been warded off, the development of the children would have been increased by almost the precise amount lost in these halts. In other words, the disease had drawn largely upon the capital, and not only on the income, of their constitutions.—*From an article in Fraser's Magazine, by Francis Galton, F. R. S.*

If it is true that the common diseases of youth, whooping-cough, measles, mumps, scarlet fever, etc., arrest the development of a child in a permanent way, the fact ought to startle every parent in the world out of the indifference with which attacks of these diseases are now regarded. It is generally considered inevitable that every child should have some or all of them, and as most of them can be taken but once, people fancy they are doing their whole duty if they take care that their children are not exposed to them at unfavorable seasons. So far from endeavoring to avoid the trouble altogether are they that many complacently and with deliberate purpose expose their children to the contagion at what they consider favorable periods, reasoning that the sooner they are safely through them the better.

According to MR. GALTON—and he is high authority—this complacency and indifference, this passive, unresisting attitude toward disease, is not only the greatest folly, but it is also the greatest cruelty. It is stunting and weakening the children. They are not so large or strong or capable of enduring hardships as they would be if they were protected from such complaints. One practical way to elevate the race is to exterminate those diseases. It can be done. Let every parent resolve to protect his children from them at any cost. If a case breaks out in a public school, withdraw and isolate the affected child, and if the malady threatens to spread, close the school promptly. Be vigorous and aggressive and resolute, and the trouble will be gradually overcome. It is not right that such scourges should be allowed to go on propagating themselves through suffering children. It is not right, and it need not be, if people will only arouse themselves and fight.

READERS AND LISTENERS.

Carlyle's comical description of the method of reading of his friend John Sterling is applicable to more poets than one. "His reading . . . . much hurt the effect of the piece: a dreary pulpit, or even conventicle manner; that flattest moaning boo-hoo of predetermined pathos, with a kind of rocking canter introduced by way of intonation. Each stanza the exact fellow of the other, and the dull swing of the rocking-horse duly in each; no reading could be more unfavorable to Sterling's poetry than his own. Such a mode of reading, and indeed generally in a man of such vivacity the total absence of all gifts for play-acting and artistic mimicry of any kind, was a noticeable point." Sterling had never been at Harrow, or it might have been judged upon the authority of Moore that his peculiarities of reading had been there acquired. Tom Moore had noted with strong dislike Byron's chanting method of repeating poetry. "I observe that it is in general the men who have the worst ears for music that sing out poetry in this way, having no nice perception of the difference there ought to be between animated reading and chant. This is very much the Harrow style of reading. . . . Lord Byron, though he loved simple music, had no great organization that way." Neither Coleridge nor Southey was accounted a good reader of verse; both read "as if crying, or at least wailing lugubriously."

Actors, it is said, are the worst readers of all. Even Garrick was found to be ineffective at the desk; but he was in the presence of an icy Court audience, and he read one of his own farces, which, removed from the stage, is but a dull work. John Kemble, in the judgment of DeQuincey, was unsuccessful as a reader; while his sister, the immortal Siddons, with all her superiority of voice, was pronounced to have failed distressingly—notably in her reading of "Paradise Lost." She missed the lamps and the panoply of representation; she was denied change of posture and the variety of vehement action she had so long been accustomed to; she had retired from the stage with weakened powers and looks of age; her failing sight even rendered necessary the use of glasses. It is fair, however, to add that another critic has left upon record a different opinion upon the subject. Haydon had been to hear Mrs. Siddons read "Macbeth." He observes; "She acts Macbeth better than either Kemble or Kean. It is extraordinary the awe this wonderful woman inspires. After her first reading the men retired to tea. While we were all eating toast and tinkling cups and saucers she began again. It was like the effect of a mass bell in Madrid. All noise ceased. We slunk to our seats like boors, two or three of the most distinguished men of our day, with the very toast in their mouths afraid to bite. It was curious to see Lawrence in this predicament, to hear him bite by degrees and then stop for fear of making too much crackle, his eyes full of water from the constraint; and at the same time to hear Mrs. Siddons' 'eye of newt and toe of frog,' and then to see Lawrence give a sly bite, and then look awed, and pretend to be listening. I went away highly gratified, and as I stood on the landing-place to get cool I overheard my own servant in the hall say, 'What! Is that the old lady making such a noise?' 'Yes.' 'Why she makes as much noise as ever!' 'Yes,' was the answer; 'she tunes her pipes as well as ever she did.'" This was in 1821, when Mrs. Siddons was sixty-six.—*London Graphic.*

THE *New-York Times* attained its 25th birthday on the 18th inst., and in a supplement of that day's issue, gives a sketch of the trials and triumphs of the first quarter of a century of its existence. The most entertaining part to the general reader will be the facts concerning its expansion from a four-page penny-sheet—six columns to the page—to its present size. At the end of the year 1851 the *Times* had reached a daily circulation of 24,000, and had expended $100,000. It then appeared as an eight-page, two-cent paper. After two removes the *Times* reached its present quarters on Park-Row, in May, 1858. The great building, as many people know from actual inspection, is one of the most extensive and complete establishments of the kind in the country, if not in the world. This structure with its site cost more than 400,000 dollars. In 1861 the "forms" were stereotyped, which was a great advance and one long desired. A Sunday issue was also printed in response to the increased demand during the war, and has since been maintained. The final enlargement of the *Times* was made in 1865, it then appearing as a fifty-six column newspaper—as large as the *London Times*—and the largest daily in the United States.

The daily routine followed by a great newspaper in the preparation of its issue, will be interesting for us to glance at. In the *Times'* office it is something as follows: about seven o'clock in the evening the sixty-five compositors, seven assistant foremen and six proof-readers begin to assemble; every thing proceeds with the utmost regularity and there is rarely any delay. After the types have been set up and the "form" has been finally revised, the next step is the production of stereotype plates. The "form" is first sent down from the upper story to the basement, twenty-five feet below the pavement. Here some layers of damp paper are placed on it, and it is subjected to powerful pressure between rollers

which squeeze the paper on to the face of the type; then to a hydraulic press, the lower plate of which is heated. Here it rapidly dries without warping. The "form" is then drawn out and the dried paper peeled off, exhibiting a perfect matrix or counterpart of the types. Upon this thick slab of hard, dry paper, a ladle of liquid metal is poured, confined at the edges by iron bands. In a few moments the metal has set, and the paper peeled off discloses a page of white metal lettering, distinct and perfect in every part, and curved to fit the cylinder of a press. The paper matrix is browned a little, but can be used quite a number of times. This work is all done within half an hour after the arrival of the "form" in the stereotyping room. The plates are now ready for the presses—of which there are three—the Walter Press, of England. From the Walter Press are obtained 17,000 impressions an hour; both sides being printed at once. The force required is one man and two boys. The press is self-feeding. A roll of paper 900 pounds in weight and 5½ miles long, is placed in position at one end, and the printed paper—cut but not folded—is deposited at the other.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 28, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

We publish in another place an article from the *Baltimore American* on "Socialism in America," based on the closing paragraphs of Prof. Huxley's address at the dedication of the John Hopkins University. Its general object is to show that there is at present no good ground for the Professor's prediction that Socialism and Communism will some day assert their claims to general consideration in this country as they have already done in the older States of Europe. In pursuance of this object the writer very imperfectly, and in some cases unfairly, explains the different Socialistic schemes, and dwells upon the ill success which has attended their practical experiment in the United States. We cannot take the trouble to point out all the misstatements of the article, but call attention to the following:

1. In speaking of the origin of Community systems it makes mention only of France, England and the United States. It is a well-known fact that Germany and Russia have also been fruitful in the same direction: and there are at the present time three successful Communities in this country of German origin—Ebenezer, Economy and Zoar; and two others—Aurora and Bethel—are of German membership and have a German for founder and leader.

2. In speaking "about the only effort to realize Communism in America" it does not mention the great experiment of Robert Owen at New Harmony, and only speaks of one German Community, that of the Ebenezers. As stated above there are at least five successful German Communities at the present time, and there have been some failures.

3. It gives the impression that of the fifteen hundred Icarians who followed Cabet to this country, half of those who commenced operations with him at Nauvoo, Ill., "retired to private life, while the remainder emigrated to Adams Co., Iowa," and founded the present colony of Icaria. The truth is, that Icaria was founded before the break-up at Nauvoo, and that its numbers never much exceeded one hundred. There are several minor misstatements about Icaria, as for instance that only one American ever applied for admission.

4. It says that nearly all Communists are unbelievers in religion. With the exception of the Icarians we know of no Community of any considerable size that is not founded on a religious basis.

5. It mentions the North American Phalanx as though it were the only experiment in Fourierism in this country, ignoring the scores of other experiments of a similar character.

6. Why the Mormons are included among the Communists it is impossible to divine. They do not hold their property in common, and have never called themselves Communists in any sense.

7. We need not say to the readers of the American Socialist that "community of wives" is not the principal feature of the Oneida Community; but we will say that there is no foundation whatever for the statement that their children do not know or care who their parents are. On the contrary there is entire certainty on that point, which is perhaps more than can be said of common society.

Such blunders show that the writer of the article under consideration has not taken the necessary pains to inform himself; but we do not detect any thing virulent in his essay, and are on the whole pleased to have even such imperfect articles appear on the subject of American Socialism.

Who can furnish a catalogue of the Universologists? We are sure it would be a long list could the names be all collected. Comte and Spencer are now best known as experimenters in this line of things; but they have followed in the footsteps of hundreds of others. The discovery of a universal science, which shall include all other sciences, like the discovery of the principle of perpetual motion in mechanics, has a wonderful fascination to a certain class of minds; and we suppose it will continue to lure them on in spite of past and prospective failures. Already the physical scientists have made discoveries at variance with some of Comte's dogmatisms; and evidently the time has not come for the development of the science of sciences. The most that can be safely done at present is to work away patiently at individual sciences or departments of general truth. Certainly no true universology can be developed until the science of sociology—allowed by all to stand at the head of the list—is understood; and the nest for that egg is not yet made. Spencer and the rest of the universal system-builders are only laying their eggs on the ground; they will never hatch; if they were wise they would follow the example of the birds, whose unerring instinct teaches them that the all-important preliminary thing is to make a good nest. The American Socialist is doing the right thing in encouraging people to build Community homes. In them, and in them only, can be developed the science of sociology, and a universology that will stand the test of time is much more likely to be developed in this true and final form of society than in individualism.

The attack on Prof. Huxley by Bishop Coxe, of Buffalo, seems rather ill-advised, and not likely to accomplish the desired end, though made ostensibly in the interest of religion and the Bible. The especial point about which the Bishop is troubled, is Mr. Huxley's doctrine of evolution, which he thinks incompatible with the Mosaic cosmogony as set forth in the book of Genesis. Prof. Huxley, as we understand him does not attempt to set aside the operation of a great first cause, in the creation of animal life in this world, but simply holds that the manner in which God has acted to bring about the phenomena which we call life, is different from the customary inferences from the Biblical record, or rather, from a literal interpretation of the Mosaic narrative. For our part, we have no fear that the Bible will suffer from any research made in a truly scientific spirit. Geological discoveries have taught us that it is useless to attempt to adhere with strict literalness to the history of the creation as given by Moses; but on the other hand, the entire drift of modern archæological investigation is confirmatory of the historical part of the sacred record. On the whole, the Bible has gained more than it has lost, by the application of the test of scientific investigation; and we are entirely willing that the process should go on, to any desirable extent, so long as exact truth is the object of pursuit. When science becomes an instrument to uphold a pet theory, or maintain a sophism, we will dissent from its conclusions as energetically as Bishop Coxe himself; for then it ceases to be science, and degenerates into mere specialism; but there is nothing gained for the cause of religion by exercising intolerance toward well-authenticated facts, or their inevitable results. This is sectarianism, and not religion, and is as narrow as religion is broad.

Just now when the tobacco crop is so nearly a failure in Virginia and the Carolinas, it must be an occasion of unalloyed comfort and gladness to all smokers to learn that an artificial tobacco is discovered or invented. The *Scientific American* announces the glad tidings:

"Tobacco leaves for the manufacture of Havana cigars are now being produced in New-York, thanks to the industry of some of her citizens, aided by the progress of chemical science. The material used is a kind of brown wrapping-paper, made of straw especially for this purpose. The paper, after coming from the mill, is saturated with the juice pressed from tobacco stems and other offal; then the sheets are rolled through a machine, which gives them the perfect appearance of the tobacco leaf, and the peculiar spots are printed on them as on calico."

This preparation is declared to be quite an improvement on the natural tobacco leaf, being much stronger, more economical and easier manufactured. The Cuban cigar makers are importing it from New-York by every steamer, the cargoes footing up from 5,000 to 30,000 reams. This paper tobacco has come to be used almost exclusively by the Havana makers for covering cigars, but it is also stated that it makes a superior filling. It is impossible to detect it, as it leaves a light colored ash and gives all the signs of the best tobacco.

This is a glad day for smokers. There is no longer any danger that the supply of cigars will run short unless every paper-mill in the country should be simultaneously burned. One has only to saturate brown paper with "the juice pressed from tobacco stems *and other offal*" and, behold, an improvement! Probably there will be less trouble from bad breaths in future. But if so, will not the vendors of "sozodont" and other patent dentifrices lose as much as the manufacturers of paper tobacco gain? It is sad to reflect that the "progress" which builds up such new industries undermines and destroys old ones. However, let us not be despondent. It may be found that the inhaling of juices pressed from "other offal" does not materially improve the smoker's breath. In that case the sales of "fragrant sozodont" will remain as at present.

Aided by the "progress of chemical science" a similar advance has been made in the manufacture of the various wines and liquors. It is found that with sulphuric acid, properly softened and smoothed by an admixture of sweet oil and other fluids and essences known to the craft, the whole being colored by suitable and inexpensive dyestuffs, beverages may be constructed which place the thirster for stimulants above the fluctuations of vintages. How past generations must envy us our knowledge!

WHY RAILROAD STOCKS ARE POOR INVESTMENTS.

The decline in railroad stocks in all parts of the country is a noteworthy fact at this time, and one which excites considerable attention in financial circles. All the railroads on the North American Continent whose stocks will command a par value to-day, can be counted on one's fingers; while the stock of one road has fallen as low as one-half of one per cent. As one reason for this, the collapse of the great coal combination has had a material effect on what are known as the coal roads. Several of these stocks, which were above par not many months ago, and were considered as beyond material fluctuation, have fallen from 25 to 40 per cent., while the New Jersey Central, which belongs to this class, has declined more than 75 per cent. since last spring. Six months ago, its stock brought 105 in Wall-St.; but it is hardly a week since it was sold at 20½.

The fluctuation in coal, however, will not account for the decline in other roads not directly connected with this branch of the carrying trade. A large number of Western roads are in the same condition; and one writer of some ability endeavors to account for it by assuming that the number of railroads in the country is greater than is needed to do the necessary transportation; and that consequently the division of a limited amount of business among so large a number of carriers does not allow enough to each to furnish profit sufficient to pay operating expenses and leave a margin for dividends. Although there is doubtless a certain amount of truth in this, we are not among those who think that the number of railroads in the United States is greater than the country can profitably support. As substantial evidence confirmatory of this, we refer to the condition of the Pennsylvania Company. The decline in the stocks of the Delaware, Lackawanna and Western Co., and those of the Delaware and Hudson Canal Co., is attributed as much to the large number of leased roads they are operating, as to the breakage in the price of coal; and yet the Pennsylvania Co., with a mileage of leased roads four times as large as either, pays its yearly eight per cent. dividend with undeviating regularity. This Company, through all the depression in railroad values which have existed during the past three years, has steadily increased its resources, and added to its capacity, until now it controls more miles of road than probably any other company in the world. While all this has been done, its earnings have gone steadily on, and its stockholders have never been disappointed in it as a reliable source of income. Now when we ask ourselves the question why this road has prospered side by side with so many that have failed, we note, that aside from the eminently good management which has always characterized this Company, its officers have systematically kept out of Wall-st., and have not allowed the stocks under their control to become the sport of the bulls and bears which haunt that locality. In other words, they have attended

to their legitimate business, of operating the railroads under their control, and have left stock speculations to other hands.

It is our opinion that if this policy had been more conscientiously followed by the managers of other roads, there would be fewer bankrupt railroad corporations in the country than now, and fewer roads with their stock low down in the twenties and thirties. There is no reason why the Erie road, with its large local traffic and its superior western connections, instead of being bankrupt and in the hands of a receiver, should not be worth dollar for dollar of its stock, except the fact that almost at its commencement it fell into the hands of men who used it for purposes of speculation and private aggrandizement. But the history of the Erie is only the history of many another railroad, with more or less modification by circumstances and local situation. We are compelled to conclude from all this, that stock speculations with their concurrent abuses, form the great drawbacks to the railroad interest in this country, and more than any thing else are the cause of its present depressed condition. The fact that there is at least one company which, while refusing to allow its stock to be used for speculative purposes, has steadily improved its condition and resources, while other roads have grown weak and bankrupt, affords substantial testimony to the truth of this conclusion; but the hope that those who are suffering from the present state of things will repent and forsake the error of their ways, is one which we hardly dare indulge so long as competition and money-making furnish the motive power by which such enterprises are carried on.

The September *Eclectic and Peacemaker*, published by Mr. Samuel Leavitt, presents a "Proposed Temporary Constitution of the Peacemaker Society," as the new organization in Virginia is to be called. But as more complete information is promised in the October number, we will not undertake to analyze the present temporary announcements. The movers in the scheme seem to be gradually settling their foundation principles. The editor says: "A number of persons of means are interested in the movement, but they do not propose to keep an asylum." The acceptance of the "Ten Commandments of Moses and the Nine Beatitudes of Jesus," will furnish the test for eligibility to membership. Among the correspondence published is the following letter from a veteran Socialist:

"*Washington, D. C., July* 6.—I was in Owen's Harmony for two months in 1826, and have no faith in Socialistic paradises. I still retain, however, the belief that it is *possible* for men to love God and their neighbor as themselves, while on this earth; but I am not enthusiastically credulous on that point. I have not the slightest confidence, however, in such a movement unless it originates in religious motives. The bonds of mere morality drop asunder under slight pressure.

"At New Harmony plenty were willing to teach, tend store, and even to dig in the garden, but hard work or menial labor agreed with hardly any. S. Y. A."

Public opinion in England is divided on the Turkish question, the popular feeling being strongly against the Turks, on account of their atrocities in Bulgaria, while the ministry are inclined to attempt the preservation of the Turkish Empire, in order that the balance of power in Europe may not be disturbed. The strong probability is, that if England abandons the cause of Turkey Moslemism will vanish from Europe; and the situation presents the curious anomaly of a religion which all Protestants consider false and bigoted, upheld by the aid of the most advanced Christian nation in Europe. It is not likely, however, that the British administration will be able to maintain its ground against the pressure of popular opinion; and the final result will probably be the formation of a new cabinet which will more nearly represent the public feeling, and which will adopt a change of policy in regard to Turkey and the East.

Some twenty years ago, Leverrier, the French astronomer, calculated from the perturbations of Mercury, that there was another satellite between this planet and the sun. Shortly after, the transit of this new planet across the sun's disc was observed, but it has since been lost sight of. Recent observations however, have resulted in the re-discovery of this satellite, which is named Vulcan. The time of its annual revolution is estimated at about one month; and its proximity to the sun is such as to render its heat very intense, sufficient, in fact, to keep most solids in a molten state. This temperature will no doubt render unnecessary the usual discussion as to whether or not the planet is inhabited.

The number of persons killed by railway accidents in England in the year 1875, was 1290, while 5755 were injured more or less seriously. This seems surprisingly large to an American, and is much in excess of the losses and injuries from the same cause in this country, in spite of our greater railway mileage. The London *Times*, in commenting on this matter, says that the reason why American railroads are safer than English, is, because they are so much more poorly built that greater care is necessary in managing them, and thus we get into habits of watchfulness; and suggests that a few badly constructed lines be built in Great Britain, for the purpose of teaching the English the same lesson.

THE ICARIAN COMMUNITY.

Corning, Adams Co., Iowa, 1876.

A dozen small and neat white cottages arranged on the sides of a parallelogram; a larger central building, containing a unitary kitchen, and also a common dining-hall—used also as a meeting-room, and for Community amusements, including an occasional dance or theatrical presentation; a unitary bake-room and laundry near at hand, which however contain few conveniences; numerous log-cabins, also within easy reach of the central building—forcible reminders of the early poverty and hardships of this people; a small dairy-house near the thatched stable to the south and some distance from the central group of buildings; barns for the horses and sheep to the north and near: all these buildings on the bluff rising from the valley of the Nodaway river, and surrounded by the Community domain of two thousand acres of fertile land, of which only a few hundred have been cultivated, but including, with some timber-land, extensive meadows and pastures over which range 600 sheep and 125 head of cattle—the cultivated part having this year 5 acres of potatoes, 5 acres of sorghum, 100 of wheat, 250 of corn, 1½ of strawberries, vineyards, orchards, etc.: behold the present external aspects of Icaria.

At the sound of the bell all direct their footsteps to the central building; and should you enter at meal-time you would see the entire Community, now numbering seventy-five, seated at the oblong and circular tables, as lively and sociable as French people know how to be. Over the entrance-door you would notice in large letters the word "Equality," and directly opposite the word "Liberty," while at one end of the room the suggestive "1776—1876." You would notice also that upon the table there is a great abundance of substantial food, but that every thing is simple and plain.

Should you enter the same building at evening you might possibly find a greater part of the family assembled, some to dance, some to converse, some to sing their songs of equality and fraternity. Or should your call be on a Sunday afternoon, as was my good fortune, you might hear selections from the writings of their great apostle, Etienne Cabet, or recitals by the young, or songs perchance which would stir your Socialistic enthusiasm. One of those I heard had this refrain:

"Travaillers de la grande cause,
Soyons fiers de notre destin;
L'égoiste seul se repose,
Travaillons pour le genre humain."

A recital by a maiden of fifteen was very effective. She put great expression into the words:

"Mes frères, il est temps que les haines s'oublient;
Que sous un seul drapeau les peuples se rallient;
Le chemin du salut va pour nous s' aplanir.
La grande liberté que l'Humanite rêve,
Comme un nouveau soleil, radieuse, se lève
Sur l'horizon de l'avenir."

It is indeed time that hatreds were forgotten and that all people rallied under a single flag. Shall that flag be Communism? The Icarians will say yes; and yet many will inquire, Is the Icarian Community itself likely to be successful?

I do not propose to attempt an answer to this question; but I am free to say its circumstances and outward conditions are much more favorable than I had supposed. It has already lived more than twenty years; it has overcome the hardships and endured the severe privations inseparably connected with the upbuilding of a Community in a new country and without capital. It commenced in poverty—saddled in fact with a heavy debt incurred at Nauvoo. It has now $60,000 in real and personal property, encumbered with a debt of only $4,000. Its numbers are now more than double what they were at one point in its history. It is building every year additional houses, for the better accommodation of its members. It is setting out orchards and vineyards, and beginning the cultivation of small fruits. It is talking about radical improvements as though it expected to realize them in the near future. It is anticipating an increase of numbers, and lately received four families. There are indeed some things quite promising in the present outlook; and I do not see why it should not succeed *if it has sufficient power of agreement.*

The experiment here is attempting what has never yet been accomplished—to form a prosperous Community without religion, or perhaps we should express the Icarian idea better by saying, without Christ and the Bible. If it succeeds the Icarians will be entitled to great praise. To build a Community is like building a brick house—the better the cement or mortar the stronger the walls. It has been pretty fully demonstrated that with a strong religious afflatus it is possible to make good mortar. The Icarians are confident that they can make good mortar, suitable for laying up high walls, with the principles of equality, liberty and fraternity. *Nous verrons.*

I ought perhaps to mention in this connection a few other things which, it seems to me, may prove weak spots in the Icarian system, though some might take quite a different view:

1. Its familism. Marriage is almost obligatory, and each family has a separate house. It seems to me almost unavoidable in such circumstances that the family relation with its private interest should become in some respects a rival of the Community interest; and that it will become more and more difficult to keep the two in harmony as the families increase and two or three generations are represented in the same Community. And still it must be admitted, on the other hand, that there is familism in several successful Communities.

2. Its pure democracy. Unlimited free discussion, such as exists in Icaria, is tolerable in a small Community, but might it not become intolerable in larger organizations? And then no Community organization should be at the mercy of a majority. If mere numbers carry the day, as is the case in Icaria, it is possible that the most worthy in a Community may have the least power. Woe be to the Community in that condition. It might have been better had it not been born.

As I remarked in my letters on the Amana Community, one of the most vital questions concerned in successful Communism is this: What is the proper relation between subordination and obedience on the one hand, and individuality on the other? The Shakers, Ebenezers, Rappites, Bethelites and others, are at one extreme on this question, and the Icarians at the other. The organization may be made so important as to interfere with the legitimate development of the individual, or the individual may become so all-important as to endanger the organization. The true mean will be discovered when a way is found to secure perfect obedience to the central principle of the organization, and at the same time make the individual free to develop, fully and naturally, all the powers with which he is created.

One cannot withhold his admiration from the little band at Icaria—a mere remnant of the army assembled at Nauvoo under Cabet. For every twenty that could then have responded to the roll-call scarcely one is left. Cabet proved a poorer leader if possible than Robert Owen—full of words and theories—painting in bright colors the glories of his Utopia, but impractical and unworthy as a matter-of-fact leader. That in spite of such a leader, and in face of all the obstacles which have confronted them, this band should hold together so long and accomplish so much, is a wonder, and illustrates the great power of the Community principle. W. A. H.

NEW BOOKS.

Achsah. A New England Life Study. By Rev. Peter Pennot. Boston, Lee & Shepard 1876 pp. 368. Price $1.50.

Love yet awaits the genius that can truly tell its wonderful story. The best novel is superficial. It gives only a part of the drama, and only an inkling of that. This one does not reach the standard of excellence. The characters do not always speak in character—a grave fault, showing weakness of conception. Some of the love scenes, too, are *unlike;* the touch is not given that makes the lovers and the reader kin. There is the usual amount of trouble—of hope deferred and trials sore, before fruition is reached, and so the interest is kept alive. There is plot, counterplot, underplot, but one is seldom surprised.

The secret purpose of the author appears to be to enamor the reader with certain free and easy, not to say, loose ways of thinking about religious matters. Therefore Owen Rood, the leading character, is liberal, well-educated, talented, good-looking, with a hearty hatred not so much of narrow-mindedness as of the narrow-minded, the bigoted, which sometimes include, in his estimation, simple-minded people as well. He fraternizes readily with the cultivated, the refined, no matter what their faith may be, or whether they have

any, and easily wins his way to favor and fortune. His opposite and adversary from the beginning to the end of the story is Deacon Manlius Sterne, the father of his sweetheart, Achsah.

Deacon Sterne, is cant personified. His spiritual and other antics afford the reader considerable amusement. The author makes use of him, by way of contrast, to set off the character of Owen Rood. There are other personages in the story that fulfill a similar function. Achsah is remarkable only for good looks and constancy. Her aunt, Emily Sterne, the Deacon's sister, is a shrewd, New England spinster. She understands the Deacon thoroughly, sees through his scheming, and easily outwits and thwarts him, exposing his hypocrisy with the utmost willingness. But she is a genuine woman and sister at heart, for all that. She would have been made a happy bride, one evening twenty-five years before the reader makes her acquaintance, had not her affianced been taken away by the hand of violence.

Ann Vaxley, another leading character, is Owen's maiden aunt; also his thorn. She is the spiritual sister of the Deacon, as pretentiously pious as he, but a decidedly selfish, jealous, unscrupulous woman, until she becomes penitent and heart broken, after her trial for the murder the of man whom she adored, and whom Emily Sterne, her hated rival, was about to marry. She was acquitted, and still better, the ordeal she passed through proved a consuming fire to her wicked heart. Perhaps the most wholesome passage in the book is the one describing the reconciliation of these two women.

Cant is made odious; herein is the greatest success, but as a whole the story is not inspiring. One is not invigorated or ennobled by its perusal. There are but few relieving episodes. It gives a representation of life, domestic and provincial, with its petty jealousies, overreachings, bickerings, and backbitings in a New England village. The picture is not a cheerful one, though no doubt faithful as far as it goes, such a state of things being the natural and unavoidable outgrowth of the old selfish form of society.

MICHIGAN ROSE.

[From the *Graphic*.]

Two little boys of the street picked up a bunch of Michigan roses, defaced, bruised, trodden on, soiled with dust stains. Some country girl had dropped them from her hair or bosom, for they were from a distance and not seen in any of the florists' shops. To the children they were a miracle of brightness, a revelation of another world, and they stood together on the street as the crowd surged by, earnestly and intently examining the cluster of the seven small pink roses and a bud.

A girl passing by and attracted by the eager aud interested look on the children's faces, stopped to inquire what they were talking about.

"What is this? It is a bunch of Michigan roses," said the girl, with a twinkle in her eyes; "and it grows tall, away up to the sky, and all the bush is like this cluster; pink, with yards and yards of flowers."

"Sweet Michigan," said both boys in the same breath, as the girl went on her way; but from that day forth, as the quest of the Holy Grail possessed Sir Galahad, so the search after Sweet Michigan possessed these orphan boys.

By great perseverance in sweeping street-crossings, blacking boots, selling newspapers, and many other bleak little contrivances known only to the children of want and destitution, they got together enough money to buy themselves each a white straw sailor hat, with blue ribbon and a little gilt picture of an anchor on one end of the streamer and a small picture of a sailing-ship on the front. They bought cheap shoes and linen clothes also, through anxious hoarding and saving of pennies all summer long.

They had picked up all the information that they could about "Sweet Michigan," asking big newsboys in what direction that happy country lay. "Oh, out over the Erie."

"Delaware and Lackawanna is just as good," responded another.

"Central with Lake Shore is best of all," shouted a third.

The children could not learn much, but the little the newsboys told them they remembered.

"Did you know," said one bootblack to another, "that Johnny and Sammy are goin' to emigrate?"

"No; where they goin'?"

"Wall, they're goin' out West, where roses grow, or suthin o' that sort."

"Their heads are kinder cracked, I think it's likely. And 'tain't no wonder as I knows on. Last winter was a hard un on bigger coves than they be."

"They was always clever creeturs and busy as the day was long."

"Yes; and the littlest newsboys on the street."

"They're agoin' to start in the mornin'; we must see 'em off, Bill."

In the morning more than twenty newsboys and sweepers and bootblacks went down to Erie to see the boys start on their journey.

"We must take a collection for 'em. Pass round the hat, boys."

"No," answered Johnny and Sammy; "we are going to sweet Michigan and shan't need any money. Keep it yourselves."

"If you get there before I do, remember me; I'm coming too," sung Josh Bates.

"We will."

The boys got aboard a Western express, their friends waved their hats and gave them a cheerful farewell; the train was off, Johnny and Sammy had started on their new lives.

"Tickets, boys;" said the conductor.

"Yes, sir;" responded the children, taking out a neatly folded brown paper from each vest pocket and handing it to the agent. The packages contained exactly 50 cents apiece. They were the remnants of the earnings of Johnny and Sammy. There were four five-cent pieces, the rest was in pennies, two and three cent coins. The man looked down into those sunburned, happy faces. He read no story of misgiving there, but a confidence and hope that was pleasant to see.

"Where did you say you were going?"

"Sweet Michigan," lisped the babies together.

"Is this all the money you have?"

"Yes, sir."

"Put it back in your pockets. You are running away, aren't you?"

"Yes, sir."

"I shall have to send you home."

"We're agoin' home, sir."

"Where are your father and mother?"

"Both dead, sir."

Then the boys told the conductor the story of the rose, and their desire to go to the country of that sweet flower; of the summer's toil accomplished in this hope; of the hats, shoes, and linen clothes, and lastly, of the money saved so anxiously and carefully. "And you had better take it, sir, for we shan't need it where we're agoin'."

The loneliness, innocence and youth of the boys touched the heart of the agent.

"How do I know but God's a calling them there," said he to himself. "I am not agoing to do any thing contrary to him, or go agin him in any way." So he took two tickets and wrote on them:

Erie—Pass these boys along the line to "Sweet Michigan," and order Lake Shore to do the same. SAM.

So Johnny and Sammy were passed over the route, and their story was borne along with them. Travelers gave them food from their baskets. At night a motherly old lady folded shawls to put under their heads, covered them up, and made them go to sleep in seats near her own. Sammy and Johnny really had a glimpse of Paradise as they steamed along the Erie that day. An old farmer and his wife sat in the seat in front of the boys. There was a small book-rack with one book in it between the two seats. The children had wanted to take it down all day and look at it, but they would not, for they were afraid their kind friend, the conductor, would not like to have them and might think they were meddlesome. So along toward night Johnny and Sammy touched the old farmer's coat sleeve.

"Wall, lads," said the farmer kindly, "what do you want?"

"Will you please tell us what that is?"

"Why, good Lord, boys, that's a Bible; didn't you know what it was?"

"No, sir."

"Can't you read?"

"No, sir."

"Now, Mariar, I call that a shame after all the school-tax I pay that them air two babies can't read. Shall I read something to you out of it?"

"Yes, sir, if you please."

The old man took out his spectacles, wiped them on his red silk handkerchief, took the Bible from the rack, and read on the outside:

The American Tract Society presents this copy of the Holy Scriptures to the Erie Railroad Company.

"Mighty polite, I call that, Mariar. Who can say after this that the corporations don't have any souls?" Then he opened and read the first verse on which his eyes rested:

Inasmuch as ye have done it to one of the least of these ye have done it to me.

And again he read:

When my father and mother forsake me then the Lord will take me up.

"It's kind a affectin' to me, Mariar. I can't read it to the boys. You take the book and read 'em somethin' they will like to hear. When I was a boy I liked the story of Jonah dreadfully; but I always kinder spleened agin him arter the whale swallered him."

Then Mariar read several pleasant stories, one about Joseph and his brethren and one about the child who answered the wise men in the Temple. After the boys were asleep the old farmer said to his wife: "Mariar, if I did'nt think the Lord was a-takin on 'em up I would do somethin for 'em, but I believe he is agoin' to see to 'em and I won't meddle with 'em."

In the night the boys waked up and whispered together.

"It's a very good place to be on the Erie, Sammy."

"Yes, they are all so good to us. They ar'nt the same kind that used to be in the city."

"I don't know—there's some awful good ones there. There's that girl who told us where the rose grew; there's Josh and the p'licemen was always good to us, and we could sleep in the station when we couldn't sleep any-where else."

"I dont mean that kind; I mean the swell ones."

"Well they were pretty good too, especially on Sunday, Sammy."

"Wall, Conductor," said the farmer, "me and Mariar must git off at the next station; our ways don't run no furder together."

"I'd like to know what becomes of those boys; two children agoin to the Lord knows where; curus now, ain't it? Bound to go to Sweet Michagan, yet nothin' to go to there for as anybody knows on. I'd a-took 'em along to Kansas, but Kansas won't do, I'm sure on't. Mark my words, Conductor, the Lord's a-takin' on 'em up. And it's time, if I du say it. Good day Conductor; if you ever come out our way, call. Boys, when you git hum I want you to drop a line to John Hedley, Onion Creek, Kansas. Good day to all on ye," nodded Farmer Hedley to the passengers. "Come along, Marair; we must be gettin' hum."

Along the level of the prairie the sun burned red and warm. Acres of wheat were cut and gathered into ricks that looked like little old women with their bonnets on. There also were sweet ricks of pink buckwheat, and the stubble land where the buckwheat had grown was pink, too. A very large orchard of young apple trees were in full bearing. The sunshine falling on the ripening fruit made them seem yet yellower, redder, and riper. A little rill ran along the roadside for a short distance, then crossed the highway and trickled down through a meadow whose greenness showed the second growth of the year. Great flocks of hens, turkeys, ducks, gave animation to the farm. The great barn-doors were wide open and out of them issued the sweet scent of newly-cut clover and timothy. Across the road, opposite to the barn, a fine flock of cows waited to be milked. They stood quietly chewing the cud as Johnny and Sammy came to the yard by the road-side where they were.

"Will they hurt us, Sammy?"

"No they are gentle things; I know by their pretty eyes."

The farm-house was a pleasant building a story and a-half high. The doors and windows were open. The path that led from the house to the gate was bordered with cammomile and China asters, with some bright nastursiums. But over the portico by the front door there crept a magnificent vine of Michigan rose. Its time of blossoming was long since past, but a few clusters starred the green boughs. Both the boys saw it and recognized the flowers at once.

"It is the place," said the boys; "Sweet Michigan," and opening the gate they walked into the yard. They rapped on the open door and a sad-looking woman advanced to meet them.

"Come in, children," she said, very gently and sweetly.

"Is it the place?" inquired Sammy and Johnny.

"Yes I think so."

"We are glad to get here." Then in answer to her questioning, they told her their oft-repeated story; "But we were so glad when we saw the rose."

"Take off your hats and come out to the trough and I will brush your hair and wash your faces, and when father comes in from the field we will have supper."

So when she had washed their faces the boys saw a pet lamb in the yard, and wanted to play with it. Mr. Laly coming across the field saw the little lads, and wondered whose children they were. His wife met him at the gate and told him what they had told her. "And I think husband, God has sent us something to love. They can never be like our own dear children I know, but it is so lonesome."

"They must be queer little fellows, Sally. You say it was the rose that brought them to the door?"

"Yes, the same slip that little Sallie brought from mother's, and you planted it for her by the portico."

"Well, let us go to supper now. Call the children; if we like them we will keep them."

Johnny and Sammy never before saw real plenty. The loaf of wheat, delicious butter, cream, and peaches, the cake and honey, were all new. The affluence of the farmer's house astonished them. In the buttery they saw long, shining rows of milk pans full to the brim, rolls of butter ready for market, and baskets of eggs.

"So boys," said Farmer Laly, after supper, "you thought you would come out here and live by the Michigan rose?"

"Yes, sir."

"And you like it, do you?"

"Yes, sir."

"Well, you can live here if you want to."

"Forever?"

"Yes. You can call Aunt Sallie there mother, and if you like me for a father you may call me so. Now, boys, I am going to milk the cows; come and see them."

The winter had been one of sickness among children; diphtheria and scarlet fever robbed many a home of its little ones. Among those most afflicted were Mr. and Mrs. Laly. Of their three children not one survived. This it was that made their hearts so tender to the strangers who

came seeking sweet Michigan. From this day forth they became Johnny and Sammy Laly. Aunt Sally taught them to read. In their sweet home we leave them, thinking that thereto they were guided by some angel of the Lord, perhaps little Sallie herself, and a crushed cluster of withering Michigan roses. FLORA MARCIAN.

PIONEER LIFE IN THE NORTH-WEST.

THE September number of the *Penn Monthly* contains an article by Prof. Andrew Ten Brook entitled "One Hundred Years of the North-west," in which he gives a panoramic view of the marvelous progress made in the Northwestern States within the last century. In these days of opulence and skill—when invention has furnished us every wished-for convenience—we are quite apt to forget the privations and distresses endured by the brave pioneers of our country. These, Mr. Ten Brook has graphically set forth, along with other interesting events of the past. The whole article is well worth the reading, but we have only space for a few paragraphs:

"In 1776 the Northwest had in it no civilized life except a few stations established chiefly by the French for the purpose of evangelizing the savages and trading with them. * * This region, now embracing five large States, was up to 1804 but one territory, under one government. Its villages, 500 miles assunder and connected only by bridle-paths, were neighbors. Traveling was on horseback; the streams must be forded or swam, and the first question put to one who offered a horse for sale was: "*Is he a good swimmer?*" A party of lawyers which sets out from Cincinnati to attend court in Detroit, Cleveland, Kaskaskia, or Vincennes, must have each his own horse to carry him and his portmanteau, and then there must be a common one for the baggage, consisting of the conveniences for camping out at night. In doing this, perhaps, a place must be cleared of snow, or a wild-cat expelled from a deserted hunter's cabin, or perhaps an Indian encampment, its occupants all drunk, offers its hospitality, and then the party may choose between the discomforts of any of these and those of traveling all night, this last-named alternative being frequently chosen. By night travel one of the company must act as guide, walking and leading his horse, and often feeling his way.

"On the Ohio and some other rivers there was some traveling and transportation of the produce of the soil and other merchandise by water. Not only flat-boats but sail-boats were constructed for river and lake travel and trade. The plan was conceived and the first steps towards its execution were taken of building vessels at Marietta, which should trade directly with the Atlantic cities by the way of the Ohio and Mississippi rivers, the Gulf of Mexico and the Atlantic. But the products of the soil were more than earned a second time in this transportation, and practice was divided between boating merchandise up the river from New Orleans and wheeling it over the mountains from Philadelphia. The falls of Niagara interposed an equal obstacle on the line of the lakes. Up to 1818 a single mail reached Detroit on horseback from the East, and the Detroit *Gazette*, which was first started in 1817, apologized in one of its issues of that year for its want of news, by referring to the loss of the carrier's horse in swimming a river between Cleveland and Fort Meigs. This paper in order to accommodate itself to the population was divided between the French and English language.

* * * * * * *

"But a large portion of the population was from New York, New Jersey, Pennsylvania and the still further South, which regions they had left when there was no school system out of New England. When these had to suffer the hardships of pioneer life as it was from 1788 to 1820—Indian wars, malarious fevers, disputed land titles, the difficulties of tree-clearing and first culture of the soil, the temptation to seek in intoxication a relief of care—many of them found these trials too great for their courage, and yielded the contest, leaving the unsolved problems of their lives an inheritance to their children.

"Not so in the North. Even the Connecticut reserve in Northern Ohio did not begin to be settled until after the close of Indian hostilities, and suffered no such drawbacks as the earlier settlements on the Ohio river. In Michigan, Wisconsin and Northern Illinois, the settlements by Anglo-Americans did not really begin in earnest until after steamboat navigation was established and the Erie Canal was in full operation. The settlers of these posts were chiefly from New England and New York, in the former of which there had been a public school system from the beginning, and in the latter since 1820, the benefits of which the people carried with them. The hardships of pioneer life, instead of enduring for more than an entire generation, as on the Ohio and its tributaries, were vanquished generally in a few short years.

"The portrait of the pioneer in these regions, whoever may sit for it, is essentially the same. The first settler of a place—but such are few—must build his cabin alone; but a nucleus once established, those who form it instruct by letter their old neighbors designing to emigrate how to find them, meet them on their arrival at some appointed place, take them into their houses—two families in a single room—combine to put up for the new-comers huts like their own, for which purpose two or three days often suffice, and the new tenement is entered without floor, door or windows. The time must be used in preparing a place and getting some seed into the ground; if in the spring, corn and potatoes, if towards autumn, wheat. Both are perhaps put into the earth without plowing; the planting is often done with an axe, a blow with the edge making a hole for the seed, and one with the head covering it. The house remains unfinished until the autumnal winds sing their plaintive admonitions. As there are no saw-mills, floors and doors are made of the slabs split and hewn with an axe from basswood trees. The openings between the logs are stopped with a mortar of clay without lime. If the protection seems scanty, fuel at least is abundant. Now, let the reader, in imagination, look in upon the family of an evening, when the first wintry winds are whistling around the exterior of their habitation, and at many a point creeping in. There sits the husband, with a basket of his new crop of corn which he shells by hand, or a stick from a basswood trunk which he fashions into a scoop-shovel. The wife has her patching and darning. The children are offering their help to the one or the other, or reading their early lessons in Webster's Elementary by the light of the fire, enlivened by the bright blaze and the snapping of the shell-bark of the hickory, while occasional letters from their native home, with copies of its village newspaper, fill the cup of joy to its brim.

"Mills and manufactories begin to spring up; schools and churches, after the models which the settlers had brought with them from the East, are soon existing in outline, and in quick succession State public school systems follow in Michigan and Wisconsin. The pioneer period was so brief that the spirit of the settlers had no time to die out or decline before material prosperity had placed them in a condition to inaugurate great enterprises. Roads, bridges, schools, churches, manufacturing and commercial establishments, and railroads to connect all these together, sprang into being as if by enchantment. It came to pass not seldom that the very boys who sat with their parents in the log cabin, labored and read by the blaze of the hickory bark and were drawn to meeting with their mothers of a Sunday in the log schoolhouse by oxen, received an education in the college or state university of their own state, visited during vacations the parental home, now transformed from a hut to a mansion, rode to a respectable-looking church in a carriage, and were entertained evenings in the domestic circle by sisters playing upon their own pianos.

"Such was the settlement of the North-West; such the difference of development, dependent not so much upon a difference in the people as in the time and the circumstances."

WHY IS THE SEA SALT?—Professor Chapman, of University College, Toronto, says that the object of the saltness of sea-water is to regulate evaporation. If any temporary cause raises the amount of saline matter in the sea to more than its normal value, evaporation goes on more and more slowly. If the value be depreciated by the addition of fresh water in undue excess, the evaporating power is the more and more increased. He gives the results of various experiments in reference to evaporation on weighed quantities of ordinary rain-water and water holding in solution 26 per cent. of salt. The excess of loss of the rain-water compared with the salt solution was, for the first twenty-four hours, 0.54 per cent.: at the close of forty-eight hours, 1.46 per cent., and so on in an increasing ratio.

—Many persons suppose themselves to understand clearly some things which they cannot explain. "I have the idea, but I cannot express it," is a common excuse among delinquent pupils. Eminent metaphysicians deny that one can have a clear idea except it be sharply defined by words. A man has that certainly, and that only, which he can state orally or in writing. He who cannot explain his impressions or convictions cannot successfully convey them to others.—*Independent.*

TAKING the lowest estimates, it is computed that 70,000 Africans are still annually exported into slavery, besides all that perish on the way to the coast, or on the passage, which, by Dr. Livingstone's estimates, raise the number to 500,000 annually sacrificed to the slave trade.

BATHOS—Three little mites of boys running out to play: the smallest, thinnest-legged one, squeaks out,

"And I'll be the *great papa lion!*"

Amateur naturalist passing by, strikes an attitude of astonishment.

SUMMARY OF NEWS.

HOME.

The yellow fever epidemic still continues to increase in Savannah, though strong efforts are made to suppress it. Some cases are also reported at Baltimore.

The Sioux Indians have failed in their attempt to induce the Blackfeet Indians of Canada to join them for the purpose of making war on the Americans and Crow Indians.

The auction sale of Pittston coal which took place on the 20th inst. was the second since the breaking of the combination. There were sold 100,500 tons, the prices for the larger sizes ranging higher than at the previous sale on the 20th of August, and the prices for stove and chestnut lower.

The order for the deliverance of Wm. Tweed to General Jovellar has been countermanded, and Tweed will be returned in the United States war vessel Franklin, which is now on its way home in consequence of the recent reduction in the Naval forces in foreign parts. It is reported that Wm. J. Sharkey, a murderer who escaped from the Tombs, and is now in Spain, will be arrested and returned at the same time.

The Nez Perces Indians of Oregon, are threatening war, on account of the occupation of a certain valley, which has been invaded and settled by the whites. The Indians claim that the valley with its salmon fishing, was promised to them exclusively, by the Modoc Peace Commissioner, Meacham, but the Government of Oregon and the late Secretary Delano had allowed its settlement by the whites.

It is the general opinion of the business men of the country that the depressed condition of all branches of trade that has continued for the past three years, is at an end. The turning-point has been reached, and from the present outlook the Fall business will be very good. Many mills are starting that have been idle several years, and trade is assuming a healthier state as the wholesale dealers are selling for cash, and the practice of giving long credits, which was one of the great causes of the panic of 1873, is to a considerable extent abolished.

An Indiana paper gives some instructions to its readers about destroying the grasshoppers which hatch out in the spring from the eggs deposited in the ground the previous autumn. It is the plan pursued by two farmers north of Avoca, Ind, and consists in pushing along the ground a pan about sixteen feet long by three feet wide, containing coal tar about an inch deep. The hoppers, as yet having no wings, jump into the air to avoid the pan, and come down just as it passes under them. In this way these farmers killed about twenty-five bushels of grasshoppers and saved over eighty acres of grain, at a cost to each of $8.00. This course, if pursued throughout the country would finally annihilate this great scourge of the agricultural population of the United States.

There are at present in Spain, three Courts, *i. e.*, King Alfonso's, ex-Queen Christina's, and ex-Queen Isabella's. The ex-Queens are both intriguing to have their property restored by the Spanish Treasury. Christina claims 40,000,000 *pesetas* and Isabella 36,000,000. But Señor Canovas del Castilo, the Prime Minister, utterly refuses to satisfy them, and in consequence an attempt is making to have him removed. The intolerance toward the Protestants still continues. The Prefect of Valladolid has forbidden the sale of the Protestant Bible in the streets.

The great explosion at Hell Gate occurred on Sunday, Sept. 24th. At 6:30 A. M, of the previous Saturday morning the water commenced flowing into the Hell Gate excavations through a large siphon. While it slowly filled the mine Mr, Striedinger, who has had the immediate control of the electric preparations for exploding the numerous cartridges which were inclosed in the rocks, continued testing the flow of electricity through each one of the "derived circuits" or groups which connected with the leading wires. This was safely done by passing a current of electricity, too weak to heat the small thread of platinum which connects the wires with the fulminate-of-mercury primers, from a galvanometer through the same circuit that the strong current would pass to cause the explosion. The greatest care was taken to prevent the occurrence of an accident. The mine was guarded by United States' soldiers with strict orders not to allow any one to enter the grounds, and praise is due to those superintending this discharge of over 50,000 pounds of the most powerful and least known explosives, for their vigilance and carefulness from the time the loading of the mine commenced till the explosion occurred. On Sunday, the day set for the event, there were immense crowds assembled in New-York opposite Hell Gate, estimated to number from one to two hundred thousand persons. Great numbers also gathered on the surrounding shores and in boats, steamers etc., to witness the visible effects of the great explosion. At 2:20 P. M., the gun to give notice to all to vacate the vicinity of the reef, was fired, and ten minutes before the time for the explosion to take place another gun gave warning that the critical moment was near. All being in readiness, Gen. Newton, accompanied by his wife and little daughter Mary, who is two years and four months old, Mr. Striedinger, the electrician, Gen. Abbott, Capt. Mercur, and others entered the firing station—a shed without sides—and waited till the appointed time. When at last the moment arrived, Gen. Newton closed his watch, and taking the hand of his little daughter in his own, pressed her hand on the key which connected the battery with the mine. There was a deep silence all around, broken only by the noise of the explosion, which was not louder than that produced by the firing of two or three pieces of ordnance. All the external signs that followed the explosion were the elevation of a few timbers and small rocks, and a water-spout about seventy-five or eighty feet high. The only effect on the surrounding land, was a slight trembling of the earth, and from the edge of the shaft the building containing the office of Superintendent Boyle was thrown back about ten feet, while the steps which passed down into the shaft were also thrown back on the bank. Even the windows of the boiler and engine houses, which were only fifty feet from the mine, remained unbroken. A great deal of clearing out of broken rocks will probably yet have to be done before very large vessels can pass that way. The exact condition of the channel cannot be known before its bed is surveyed, which will be done as soon as possible, and the work of clearing out commenced.

FOREIGN.

A great exhibition to be held in Berlin, in 1882, is being seriously contemplated.

The soundings in the English Channel, for the proposed tunnel, have been thus far very satisfactory, and will be finished about the 1st of October.

About six miles from Euguena, Spain, a grotto was recently discovered containing over a hundred skeletons, also flint arrow heads, copper hatchets, and earthern jars.

A report from Cape Town, Africa, states that the Transvaal Republic is completely disorganized. The high officials are asking for British intervention, and there is some talk of annexation.

The *Jewish Herald*, of London, reports the emigration of Jews to Palestine, during the past five years, to be very great. They go from all parts of the world; and the Jewish population of the Holy City is now double that of ten years ago.

The latest intelligence from San Domingo reports the Government's triumph over the Revolutionists. The army of Gen. Marcos Cabral was entirely routed by the Government troops. The port of Azua is the only town now held by the insurgents, though they still hold the roads, and prevent all business from passing through the Island.

The army of Gen. Tchernayeff has proclaimed Prince Milan "King of Servia." The proclamation was received with enthusiasm by the priests and inhabitants of Servia. This is an indication that the Servians are yet in hopes of victory, and the Fall rains which discommode the Turkish troops, and the fact that they are also short of provisions, tends to encourage the Servians. A plague has also broken out in the Turkish armies around Alexinatz, which is diminishing them considerably.

It is reported that the *status quo ante bellum*, for Servia and Montenegro, and a limited self government for Bosnia and Herzegovina, will be required in the peace proposals by all the powers, with the exception of Austria. The latest advices from Servia state that the armistice is at an end, and the war around Alexinatz has re-commenced. This is owing in part to refusal of the Porte to concede any of the terms it demanded, and great powers would not accept those proposed by the English. Meantime, while the powers discussed peace, the Servians have been largely reënforced by Russian volunteers, and many Russian officers have been placed in command. The probability of a future European war increases.

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